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wind up the controversy with the following letter, which puts the malignity of the statement objected to in a very forcible light:—

"To the Editor of the Union.

"Sir,—I know you wish to have done with the controversy arising out of the sermon at the Oratory; yet I venture to ask space for a dozen weeks, because, strangely enough, the point of the whole matter has been overlooked, or at least not brought forward.

"Dr. Faber condemns the statement that the name of Jesus is bitter, and that of Mary sweet, to sinners, as blasphemous. Some of his Roman brethren defend it; and others seem to think that it can be understood in an orthodox sense. What is the reason of this difference of opinion? Evidently this.

"By the one party the statement that the name of Jesus is bitter to sinners is taken in the abstract; and explained to mean only that Jesus is a hater of sin; that the sinner, while in his sins, looks upon Him as the judge and not as the saviour. This (they say) is an allowable explanation. But Dr. Faber, on the other hand, considers not either of the statements in the abstract, but in that connection which alone conveys the intended meaning—in short, the antithesis.

"Now, it is the antithesis which I fear not to say is execrable blasphemy. For what makes the name of Mary sweet to sinners? Doubtless, 'her compassion for sinners'—not her tolerance of sin. Therefore, when it is said, in *contradistinction* to this, that the name of Jesus is bitter, it must be meant that He is not compassionate to sinners—not merely that he is intolerant of sin. The force of the statement rests not so much on any abstract doctrine as on a comparison; in which comparison any difference must be a disparagement. So far as it is right to say that the name of Jesus is bitter, it must be wrong to say in contrast that that of Mary is sweet; and on whatever ground it is said that the name of the latter is sweet, it must be blasphemy to say of that of the former that it is bitter.

"The first branch of the statement, then, taken in the abstract, may possibly be capable of a harmless sense. The whole statement, the *antithesis*, is a fearful dishonour to that holy name, more precious than ointment, priceless above rubies, whether to repenting sinner or perfecting saint.—Yours, faithfully,

"DANIEL RADFORD.

"Liverpool, Nov. 17."

Now, without wasting words on the language imputed to Mr. Rowe, since that has been disavowed, although it is plain that the words actually used must have been calculated to convey the same impression; but without wasting words, we say, on Mr. Rowe, is it not plain that the arguments made use of by Mr. Radford apply with equal force to the doctrinal statements of St. Liguori referred to by the Roman Catholic priest. When it is stated antithetically that Mary is Queen of Mercy and Jesus King of Justice, it must be implied either that she does not hate sin as He does, or that He is not merciful to the sinner as she is. And the practical effect of such statements, we scruple not to say, is, to lead Roman Catholics to believe that they can obtain from her a pardon for sins on easier terms than from Him; that they can be saved from the consequences of sin without forsaking them; if, for instance (according to the anecdotes told by St. Liguori), they do not forget in the midst of their vices to say prayers to her, or, at least, to bow to her image when they see it; or, if even that be too much trouble, to wear a scapular or medal in her honour.

When those books are published representing Jesus as the executor of vengeance, and Mary as the only channel of mercy, the practical effect (whether the words be used or not) is, that the name of Mary is represented as sweet, and that of Jesus bitter, to the sinner; and the Church which sanctions such teaching not only dishonours that holy name, but also endangers the safety of her people, by deterring them from having recourse to THE ONLY NAME under heaven given among men whereby we can be saved.—(See Acts iv. 12.)

THE ANNALS OF THE INQUISITION.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

DEAR SIR,—In the last number of the CATHOLIC LAYMAN reference was made to the case of Fulgentio Manfredi, whose first trial before the Inquisitors at Rome took place in the year 1608. You and your numerous readers will, I doubt not, feel much interest in looking over a list which I annex of the names and offences, real or supposed, of all the persons who, in that same year, from Jan. 1 to Dec. 27, voluntarily presented themselves before the tribunal of the Holy Office, with a view to escape from the severer penalties and greater danger to which they would otherwise have been exposed. You have herein a summary of the contents of a thick folio manuscript volume, one of about seventy brought by the French from Rome, and now deposited in the library of Trinity College, Dublin.

The charges against the criminals are of course carefully recorded, as is also the place, town, or country to which each individual belonged. It appears to me that a very curious inquiry might be founded upon the latter circumstance, especially with regard to natives of the United Kingdom, whose names are constantly occurring in these registers. We must remember that in every instance there was a recantation of the alleged offence, and then absolution was conferred. When "heresy"—that

is to say, Protestantism in some form—was abjured, the person accused of it solemnly promised upon oath to forsake his former principles, and to adopt and thenceforward maintain the distinctive tenets of the Church of Rome. May we not reasonably conceive that this oath was frequently considered binding, and that, upon the return of such persons to their native land, Popery was thus mysteriously introduced into very many Protestant families?

I have now only to add, that if any trivial error should be found in my transcript, you must lay some at least of the blame upon the difficulty of deciphering the original manuscript. I have endeavoured to be accurate, and have inserted a few additions within brackets and in notes.

Believe me, dear sir,

Faithfully yours,

RICHARD GIBBINGS.

Name.	Place, Town, or Country.	Offence.
1 Andrea Martio	Sienna	Incantations.
2 Ludovico Torricella	Diocese Tortona	Conjuring.
3 Francis Corryn	Vudai, Berkshire	Heresy.
4 Claudio Grosan	France	Bigamy.
5 Isaac de Villa Etrees	Picardy	Heresy.
6 Matteo Habel	France	Heresy.
7 Paolo Combacal	France	Heresy.
8 Michele Fabii	Liege	Necromancy.
9 Stefano Salindris	France	Heresy.
10 Petrus Bavarus	Germany	Heresy.
11 Benjamin Barrier	France	Heresy.
12 Giovanni Vargas	Toledo	Having married when a sub-deacon.
13 Prudentia Amadoro	Jesi	Seeking for treasure by divination.
14 Pietro Farneto	Gubbio	Necromancy.
15 Pietro Giovanni de Righis	Bologna	Incantations.
16 Carlo de Franceschi	Perugia	Treasure-seeking.
17 Nicolo Romiti	Norcia	Treasure-seeking.
18 Giovanni Pietro Panissallo	Geneva	Heresy.
19 Lucretia Travocci	Rome	Treasure-seeking.
20 Camillo Lopez	Diocese Veruli	Magie.
21 George Williams	Baglam, diocese Llandaff	Heresy.
22 Emanuele Correa	Portugal	Bigamy.
23 Tomasso Rodriguez	Naples	Having said mass three times when only a deacon.
24 Joannes Alberti, Huxariensis	Saxony	Heresy.
25 Giovanni Baraldi (or Jean Barraly)	France	Heresy.
26 Nicolodegl' Ancipitri (Nicholas Hawkes?)	Wapel, Norfolk	Heresy.
27 Giovanni de Geronimi (John Hierome)	Norton, Essex	Heresy.
28 John Kytechin	London	Heresy.
29 Jean True	France	Heresy.
30 Pierre Cuamar (or Ciamar)	France	Heresy.
31 Alexander Sprowll (Tassoni)	Glesh, Scotland	Heresy.
32 Cornelius Ashton	Stafford	Heresy.
33 Paolo Aubesach	France	Heresy.
34 Richard Cotes	Nottingham	Heresy.
35 Petrus de Rupella (alias Pierre Fourre)	France	Heresy.
36 Andrea Sandelins	Glel, Galloway	Heresy.
37 Richard Richardson	Fef (Fife?), Londe, Scotland	Heresy.
38 Valentino Valentini	Perugia	Stealing the consecrated host to make a philtre.
39 Giorgio Russo (Rousseau)	France	Pretending to be a Lutheran.
40 Daniele Paoli d (Poole)	Lenro, dioc. Killaloe, Ireland	Heresy.
41 Giovanni Adan	Spain	Reading Mahometan books.
42 Giovanni Fossi (John Fosse)	Buckingham	Heresy.
43 Giovanni de Grini (John Greene)	Meerterra, dioc. of Chester	Heresy.
44 Matteo Allano (Matthew Allen)	London	Heresy.
45 Diego di Perea	Spain	Bigamy.
46 Bartholomeo Garzia	Spain	Having celebrated mass thirty times while only a deacon.
47 Lorenzo Rodriguez	Gherina, Spain	Mahometan tendencies.
48 Robert Hooper	Sarum, England	Heresy.

"This man is said to have been confirmed in the Roman Catholic faith by his having seen the miracles of St. Charles Borromeo.

"One of the tenets abjured by this renegade was, "That the Pope has not any authority in the Church of England." "Che il Papanon haveasse alcuna authorita nella Chiesa de Inghilterra."

"One of his opinions condemned as heretical was, "That nothing is to be believed but that which is expressed in Holy Scripture."

"Attached to one of the documents connected with this trial may be seen the signature of the well-known David Rothe, Bishop of Ossory.

"One of the dogmas which Hooper was compelled to abjure was, "That the Supreme Pontiff has no authority in the kingdom, nor over the kingdom of England."

Name.	Place, Town, or Country.	Offence.
49 Franciscus Meinders	Germany	Heresy.
50 David Naudt	France	Heresy.
51 Stefano Bergier	France	Heresy.
52 Martino Richtenhamer	Austria	Heresy.
53 Allin Martineau	France	Bigamy.
54 Edward Harries (Eduardo Henrico)	Stockton, Salop	Heresy.
55 Martino de Viasci	Croatia	Mahometanism.
56 Robert Sempill (Simplicio)	Glasgow	Heresy.
57 Juan Gonzalez	Spain	That he had escaped from the prison of his convent, and had become a Calvinist.
58 Geronymo Valtiera	Spain	Mahometanism.
59 Susanna della Porta	France	Heresy.
60 Jean Moulin	France	Heresy.
61 Claudio de St. Marselo (or San Marcello)	France	Heresy.
62 Giacomo Bosetti	Geneva	Heresy.
63 Edmund Hall	Ely, England	Heresy.
64 Torquato Justo	Montefiascone, Italy	Enchantment.
65 Cesare Domitiano (a priest and canon)	Venafro, Italy	Witchcraft.
66 Johannes Ellarde	Exeter, England	Heresy.
67 Richard Morris	Stafford	Heresy.
68 Pierre Lorphelin	France	Heresy.
69 Giovanni Fogieri (Fugger)	France	Heresy.
70 David Lizer	France	Heresy.
71 Maria Mecripoli	Siout, Egypt	Mahometanism.
72 Nicolao Casa Nova	Naples	Sorcery.
73 Paolo Patac	France	Heresy.
74 Felice de Galantini	Italy	Bigamy.
75 Andreas Abraham	Bohemia	Heresy.
76 Thomas Holst	Poland	Heresy.
77 Arthur Hamilton	Torley, Scotland	Heresy.
78 Giovanni Zaikelaro	Berne, Switzerland	Heresy.
79 Pietro Boeri	Berne, ditto	Heresy.
80 Abiasio Bernardi	Lausanne, ditto	Heresy.
81 Abraham Petit	Flanders	Heresy.
82 William Cotton (Cotami)	Stocker (Stoke, or Stockport?)	Heresy.
83 Nicola Antonio Grimaldi	Ferracina, Italy	Magie.
84 Andrea Sanchez	Spain	Bigamy.
85 Ruggiero (Roger) Pile	Lambourn, England	Heresy.
86 Patricius Guttraus (Patrick Guthrie)	Scotland	Heresy.
87 Andreas Guttig	Saxony	Heresy.
88 Giovanni de Rossi	France	Heresy.
89 Arthur Yard	Bradley, Devonshire, England	Heresy.
90 Richard Waldrame	Obdy, or Olby, dioc. Lichfield, (so I interpret "Fietisildense,") Eng land	Heresy.
91 Giovanni Giacomo Clodio (Jean Jacques Claude)	Geneva	Heresy.
92 Christoforo dello Schiavo	Rome	Blasphemy, and ill-treatment of images.
93 Santi da Primaleone	Tuscany	Polygamy.
94 Martino de Giovanni	Lugano, Italy	Bigamy.
95 Paolo Vitali	Italy	Blasphemy, and contempt of the host.
96 Valerio Gallo	Urbino, Italy	Enchantment, and Bigamy.
97 Giovanni Longo	Venice	Magie.
98 Antonius Toomes	Hereford	Heresy.
99 Andrew Nicolas	Winchester	Heresy.
100 Roberto Lanoio (Lane)	Ashborne	Heresy.
101 Edoardus Ricardi (Edward Richards)	Winchester	Heresy.

"This Benedictine monk was now obliged to deny upon oath, "That it was idolatry to worship images." We have here a very decisive proof of what the real doctrine of Romanists is with respect to image-worship.

"In the report of the trial of this priest we have a singular account of a philtre prepared by a witch. It was composed of the blood of a toad, a particle of the consecrated host, and some drops from a lighted blessed candle! The sentence of the priest to the galleys for three years was commuted to one year's service in an hospital at Rome, at his own expense.

"The first doctrine renounced upon oath by Waldrame was this: "That the Pope has not any authority in temporal, or in spirituals, over the kingdom of England." Hence it is evident that the Popes lay claim to secular power in England.

"He had been convicted and imprisoned in the year 1605; and was now, on a repetition of his offence, condemned to the galleys for ten years; at the expiration of which time he was to be again incarcerated in the Inquisition. The sentence, dated Sept. 18, 1608, was signed by six cardinals, inquisitors-general, of whom Bellarmine was one.

* Same signatures.

"The first of the "heresies of Protestants" which he abjured was, "That Queen Elizabeth had been Head of the Church, and sovereign not long since." Another was, "That the supreme Roman Pontiff has no authority in the kingdom of England, either in spiritual things or temporal." See another instance of this papal assumption of political power at No. 90.

Name.	Place, Town, or Country.	Offence.
102 John Hewet	Ashley, Hampshire, England	Heresy.
103 Vincenzo de Venti	Sicily	Bigamy.
104 Martiale Peros (Pey-roche) k	Limoges, France	Suspected of heresy.
105 Alfonsus Mexia l	Spain	Suspected of heresy.
106 Pierre de Frilous m	France	Suspected of heresy.
107 Giorgio Drumondi (George Drummond)	Haymont, dioc. of Haddington, Scotland	Heresy.
108 Adamo Gordon	Straboghin, dioc. of Aberdeen	Heresy.
109 Vincenzo Brunelli	Sicily	Mahometanism.
110 Petrus Scot	Ange, diocese of Kenfrew	Heresy.
111 Salamon Voghel	Amsterdam	Heresy.
112 Nicolo Balle (an Augustinian hermit)	Arragon	That he had attempted to consecrate the host without being in priests' orders.
113 Girolamo Rodriguez	Orense, Galicia	Judaism and Blasphemy.
114 Georgius Pletzner	Bohemia	Heresy.
115 Francesco Maria Sagri	Ragusa	Disparagement of papal authority.
116 Giovanni Battista (without surname)	Spain	Mahometanism.
117 Margarita Stonier (wife of Randall Bullock, No. 118)	originally of Congleton, Cheshire	Heresy.
118 Randolfo Bulloc	Stafford	Heresy.
119 Giovanni Baguilla (John Bagwell)	Exeter, England	Heresy.
120 Edoardo Bulloc (This Edward Bullock was the son of Randall, No. 118)	Limerick, Ireland	Heresy.
121 Walter Wood	Snodland, Kent	Heresy.
122 William Powell	Rochester, Kent	Heresy.
123 Christiano Zambri (or Zambrin)	Berne, Switzerland	Heresy.
124 Maria Zambri (wife of Christiano Zambri, No. 123)	Berne	Heresy.
125 Ridolfo Ritri	Switzerland	Heresy.
126 Benedetto Ronfa	Switzerland	Heresy.
127 Georgi Muret	Grasse, France	Mahometanism.
128 Fulgentio Manfredi o	Venice	Heretical, erroneous, and scandalous propositions against the authority of the Pope and of the Holy See.
129 Andrea de Guidi	Bologna, Italy	Bigamy.
130 Francisco Caro	Borja, Spain	Having married, though a monk.
131 Georgius Gordonius	Saach, diocese of Aberdeen	Heresy.
132 Edwardus Kincaid	Edinburgh	Heresy.
133 Gulielmus Gordoni	Aberdeen	Heresy.
134 Sigismundus Finckel-thusius	Lubec, Germany	Heresy.
135 Claudius Noro	Burgundy	Polygamy.
136 Petrus de Matthiis p	Ditmarson	Heresy.
137 — Fontaines	France	Heresy. q

TO SUBSCRIBERS.

We respectfully beg to remind our subscribers that their subscriptions are payable in advance. Many seem to forget altogether that such are the terms on which we have undertaken to furnish our paper, though from the very commencement they have been so stated in the heading of every number. The very smallness of the sum, we have no doubt, often leads to the neglect of which we complain, though the unusually low price of the paper, in fact, makes the delay the more embarrassing to the conductors. The stamp duty and paper are extremely heavy items, necessarily paid in advance, and, though 3s. 6d. is a very small sum to individuals, the whole expense of so many thousand copies is very heavy indeed.

k It appears that this Franciscan priest had sometimes eaten meat on Fridays and Saturdays, and had also been present at the preaching of Protestants.

l A monk of the order of the Trinity, who had left a convent at Toledo, and united with "heretics" at Nismes in 1603.

m A priest of the order of St. Bernard, who had held converse with "heretics," and had attended at their preaching more than a hundred times.

n The first alleged error, or heresy, which he was constrained to retract was, "That the worship of images is idolatrous." Compare No. 57.

o This Franciscan friar, who was now absolved, was afterwards seized, and burned at Rome on July 4, 1610. Bellarmine was one of the ten cardinals, inquisitors-general, who signed the fatal sentence.

p He commences with aljuring, as a Lutheran heresy, the assertion, "That the Church of Rome has been corrupted by the Roman Pontiffs, since they have introduced doctrines not delivered by Christ or the Apostles."

q In which he had been instructed at London and Oxford, and in the schools of Guernsey, "where all are Calvinist, Puritan heretics!!!"

TO CORRESPONDENTS.

All letters meant for publication should be addressed to the Editor, 9, Upper Sackville-street, and the real name and address given, not necessarily for publication, but as a guarantee for good faith.

We earnestly request our correspondents, both Protestants and Roman Catholics, to limit the length of their communications, when possible, and not in any case to discuss a variety of distinct topics in one letter.

To diminish the chance of disappointment, all letters should be forwarded to the office by the first day of the month.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber.

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The Catholic Layman.

DUBLIN, JANUARY 15, 1858.

THE commencement of a new year is usually a season for solemn retrospect and serious reflection. We look back upon the past, and look forward into the future, with anxiety to learn lessons of wisdom and experience from the former, and devise plans of improvement for the latter.

What is our present position—and what the future prospects of the world in which we live?

Great events, great movements, great exertions are the prominent feature of the times.

For good or for evil, agencies are at work of no common energy and magnitude.

Let us look first at the world of practical life, and behold the vastness and the novelty of the conceptions which are in progress towards a speedy realization.

Enough has been done towards the vast project of uniting Ireland with America, and England with the Indies, to render it no longer a mere dream of the poet

"To put a girdle round about the earth
In forty minutes."

Possibly as we write the vast "Leviathan" is already floating on the waters which may be destined to bear it with an army to the shores of Hindostan, and which will render a voyage to the Antipodes of less difficulty than half a century ago was one to Italy or Spain.

And surely in the world of politics and religion the signs of the times are not less remarkable.

Whatever may be the other characteristics of the age, earnestness is one of the most striking.

Man will no longer, either in politics or religion, any more than in the region of mechanical improvements, rest satisfied with leaving things as they were, or with following complacently in the routine of bygone times. The world, it may be, is getting restless and fond of change, but we cannot but believe that it is restlessness of enduring evil, and desire of change for good, which are the true springs of their activity.

The sufferings of our Crimean army have taught the nation, that to allow themselves to be dragged along by the cumbrous waggon wheels of established routine is not the way either to save life or money, or to sustain the glory of a great empire. The results of half a century of timid truckling to a grovelling superstition in India have shown how fatal is the security which does not go below the surface of the things that be, and takes for granted that what has been will continue to be, without forethought or consideration of the under-workings of the human mind—workings not the less formidable or sure, because silent and unseen to ordinary observers.

The politico-religious state of Sardinia and Belgium, in each of which there is a public strug-

"Oberon"—Fetch me this herb; and be thou here again
Ere the Leviathan can swim a league.

Puck—I'll put a girdle round about the earth
In forty minutes."

Midsummer-Night's Dream.

gle going on between the priesthood and the laity, which bids fair to end in the emancipation of the latter from a state of thralldom which had become intolerable, cannot but, if successful, give a mighty impetus to the great cause of religious and intellectual freedom throughout the world.

In England the national Church, too, appears to be awakening to the magnitude of its mission and duties towards the masses, and the highest ecclesiastical authorities are now foremost in the attempt to arouse and instruct the millions, who, in the great towns and the metropolis itself of our vast empire have been so long practically without the pale of religious teaching.

The gorgeous cathedral and its stupendous nave are no longer to be the resort merely of sentimental loungers or sight-seeing strangers, whose feet awoke the echoes in its solitary aisles, but appear about to be restored, though in a purer and nobler form, to their original purpose of a people's worship.

The parochial churches of London, too, have now their week-day services, to which the working classes are specially invited in their working dress; and the Bishop of the great metropolis thinks it not derogatory to his high estate to devote his best energies to edify and instruct them.

We rejoice to see these signs of earnestness, and the Church keeping pace with the spirit of the times, instead of that listless acquiescence in things as they are and have been, which is as much behind the age as the Papacy itself.

It is refreshing to every earnest mind to see the great in station, great also in ideas of true progress towards good, and restless of a worn-out system of ecclesiastical quietism, of which the world, too, is as weary as of political red-tapeism or military routine.

But, on the other hand, the hierarchy and priesthood of the Church of Rome are also busy, and doing their best to bring or keep under her yoke the millions that are impatient of the toil of thinking for themselves, and willing to bow in abject submission to sacerdotal authority; and there appears to be no lack of numbers still to encourage and support her in the struggle to bring back society to mediæval superstition.

An able writer in a recent number of the *Edinburgh Review* thus vividly paints this aspect of the times in which we live:—

"If we are asked at the present moment, and with the evidence now before us, to re-assert that the artifices of superstition are no longer to be dreaded; that the awakened intelligence of mankind can no longer be imposed upon; that the empire of bigotry and cant is approaching its downfall; and that the cause of religion is fortified by a nearer approach to the sublime purity of gospel truth, we are reluctantly compelled to acknowledge that the experience of the past and the present generation leads us to an opposite conclusion. We have seen in one portion of our own Church a craving for the mysterious influences of the secondary objects of faith—an abject submission to authority and sacerdotal intervention—a sentimental veneration extending to things inanimate and formal. The Church of Rome, with that profound observation or instinctive perception of the spirit of the age which has characterized her for a thousand years, seeks largely and promptly to avail itself of this back-water of the giant stream of civilization. If her authority is contested, she asserts it in more imperious language; if her doctrines are assailed, she adds to them a fresh article of faith, more irreconcilable to reason and to Scripture, and more opposed to the primitive belief of the Church, than any former proposition of her creed; if the secret influence exercised upon society by her sacraments and her confessional is denounced as an insufferable tyranny, undermining the relations of husband and wife, of parents and children, she retorts by proscribing all mixed marriages as concubinage, and all lay education as blasphemy; if her ecclesiastical organization is resisted, she succeeds in wresting from Austria the Concordat of 1855, and in establishing a Papal hierarchy even in the most Protestant states of Europe; if her claim to traditional infallibility and miraculous gifts is denied, she boldly sets the stamp of her authority on lying legends and old wives' fables. And all this the society of Europe—the Europe of the nineteenth century—endures. To arrogance which the seventeenth century would have overborne with contempt—to superstitions which the eighteenth century would have scouted with ridicule, some, at least, of the men of our day lend a